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is the rock which causes the first schism. So clearly is this seen in the religious period by the more spiritual leaders that all means are used toward utmost simplicity of life. . . . What then is it that slowly undermines this abnegation? Why do those who start careless of private possessions end by quarrelling over them? It is chiefly because men gradually discover that property, personality and power go hand in hand. As long as the religious motive is supreme, this connection is obscured; but every step toward the secular standard shows the relation between private possession and personal realization and control over men and over events." (p. 151).

T. P. BAILEY.

CHARLES LEWIS COCKE, FOUNDER OF HOLLINS COLLEGE. By W. R. L. Smith. Boston: Richard G. Badger. 1921.

In these days, when nearly all colleges and universities in our country open their doors to women on equal terms with men, it is not easy to realize that in the South the development of higher education for women was slow and gradual, having to overcome inherited prejudice on the part of intelligent people and gross ignorance on the part of the masses. To educate women on equal terms with men, even to give them similar college courses, was considered a dangerous experiment, so that the pioneers in the cause were men and women of unusual courage and faith and persistence.

Of these pioneers one of the most notable was Charles Lewis Cocke, founder of Hollins Institute, now Hollins College, whose career as an educator extended from 1840 to 1901. Beginning his life as a teacher in Richmond College in 1840, he was called, five years later, at the age of twenty-five, to take charge of the Valley Union Seminary, a school for boys and girls at Botetourt Springs, Roanoke County, Virginia. The first session opened July 1st with thirty-six boys and twenty-seven girls. In 1852 the department for boys was discontinued and the school was re-opened under the name of The Female Seminary at Botetourt Springs. In 1855 Mr. and Mrs. John Hollins, of Lynchburg, Virginia, donated to the Seminary five thousand dollars, a munificent sum in that day, and in recognition of their generosity the

name of the institution was changed to Hollins Institute. From the very beginning, the development of the school was due to the heroic personality of Mr. Cocke and to his devoted wife and children, all able coadjutors, one of whom succeeded him and is now carrying on his work. He endured hardships and surmounted difficulties that would have daunted any ordinary man. With dogged persistence, quiet courage, contagious enthusiasm, unquenchable faith in his mission, and remarkable vision, he labored day by day for his 'girls' and laid the foundation for a woman's college which now ranks among the best in the South.

In 1857, in a report to his board of trustees, he made a notable statement:—

“The plan and policy of [our school must be considered the true one. This plan recognizes the principle that in the present state of society in our country young ladies require the same thorough mental training as that offered to young men; and accordingly in the arrangement of the course of study and the selection of teachers and the conferment of distinctions, we have kept the principle steadily in view.”

The significance of these words may be appreciated when it is remembered that Vassar opened its doors in 1865 and Wellesley in 1875.

Eight years after the founder's death the Institute was standardized on the basis of a four-years' college course offering the bachelor's degree, and a new charter was secured from the legislature changing the name to Hollins College. New buildings have been erected from year to year, new courses of study have been introduced, and the faculty has been strengthened, so that the ideals of the grand old man, whose good gray head all the girls knew so well, have been splendidly realized. It is a record of which few modern colleges can boast,—buildings, equipment, faculty, courses, all the product of one man's brain and evolved in his lifetime with little endowment save native ability and native pluck. By the Hollins girls all over the country the memory of Mr. Cocke is loved and revered. They will read with pleasure and increased admiration for his work and character the record of his life written by his son-in-law, Rev. W. R. L. Smith.

Others who did not know him will value the book as a contribution to the history of education in the South and as a faithful and interesting presentation of a noble character.

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JOHN M. MCBRYDE, JR.

THE AGAMEMNON OF ÆSCHYLUS. Translated into English Rhyming Verse, with Explanatory Notes, by Gilbert Murray. Oxford University Press. 1920. Pp. 91.

This translation of the *Agamemnon* is easily classifiable with the translations by Browning and Fitzgerald. Good translations are still rare, and it often happens that anthologies are compelled to use inferior translations because of copyrights jealously guarded. In such a market good wares are apt to be overvalued, and at first glance readers may incline to fancy that the unattainable has at last been achieved. I have seen no translation more likely to induce such a feeling than Gilbert Murray's *Agamemnon*. His golden numbers recall enough of the iron fire of the warrior poet from Eleusis to merit close comparison with Browning. Two passages may suffice to indicate the merits and the difficulties of both translations:—

“τὸν φρονεῖν βροτοὺς ὁδῶ—
 σάντα, τὸν πάθει μάθος
 θέντα κυρίως ἔχειν.
 στάζει δ' ἐν θ' ὕπνῳ πρὸ καρδίας
 μνησιπήμων πόνος· καὶ παρ' ᾧ—
 κοντας ἦλθε σωφρονεῖν.
 δαιμόνων δέ που χάρις βιαίως
 σέλημα σεμνὸν ἡμένων.” —ll. 176-183.

“Zeus, who leads onward mortals to be wise,
 Appoints that suffering masterfully teach.
 In sleep, before the heart of each,
 A woe-remembering travail sheds in dew
 Discretion,—ay, and melts the unwilling too
 By what, perchance, may be a graciousness
 Of gods, enforced no less,—
 As they, commanders of the crew,
 Assume the awful seat.” —Browning.